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ABSTRACT

Interest in the American Indian is being shown in publications of various types, as well as by the holding of meetings and through Congressional action and the Bureau of Indian Affairs. An understanding of the Indian can be gained through his literature, poetry, legends, art, and music. It can be found in his newspapers, magazines, and journals. If teachers are to help in retaining Indians in the schools, they should acquaint themselves with the Indian culture and find instructional materials that are relevant to this population. Ten films or tapes and one record concerning the Native American are provided by the ERIC Clearinghouse at Stanford University. The Aboriginal Tribal Groups of North America, numbering 253, are listed under the geographic region which they inhabited. A bibliography containing 82 entries is given. (DB)

Literature for the Native American (The American Indian)

Montana Hopkins Rickards

The great awakening of interest in the Native American, the First American, the American Indian encompasses the Indians of Alaska, Canada, the United States, Mexico, Central America, and the countries of South America. It includes the Eskimos of Alaska.

Indians from the two American continents are communicating with one another on the basis of their Indianness, on the basis of their being the first natives of these continents. Indian newspapers, featuring American Indian life, thought and culture are springing up throughout the United States, Canada, and Alaska. Two of these in the United States are the Yakima Nation Review from Toppenish, Washington, and the Choctaw Community News at Philadelphia, Mississippi. Tribal groups take pride in their newspapers.

Indian nations, tribes, clans, and others are getting acquainted as they never have done before; they are learning about one another first hand as they get together periodically at their "gatherings" and pow wows.

The country is waking up to the fact that there are great educational needs among the Indian population, and the country is coming face to face at last with the realities as they affect the minority group native to American soil. These realities are not always pretty.

Indians themselves are beginning to speak out and to write, and the writing has a beauty of expression that can instil wonder as has the

Indian's oral expression of which he has always been a master.

One important sponsor of Indian expression and thought is the Indian Historical Society and the Indian Historian Press, headquartered in San Francisco. Rupert Costo, a Cahuilla man, is president of the Society. Jeannette Henry, a Cherokee, and Mr. Costo edit and write for The Indian Historian, which is published four times yearly. It is the Society's official publication. The Summer 1970 issue has a section on Indian poetry (pp. 54-57), edited by Leatrice Mikkelson.

Recent books published by the Indian Historical Society are Textbooks and the American Indian and The Right to Be Indian. The first is an evaluation of 176 textbooks and supplementary materials utilized in the public schools and the Bureau of Indian Affairs directed schools. It attempts to correct errors in texts and offers commentary and authentication concerning Indian history, culture and the current situation in the Native American's struggle for textbook correction. The second book, The Right to Be Indian, explains Indians in their Civil Rights struggle. It shows why Indians are special citizens and explains their problems as special citizens. It discusses self-determination in Indian communities and other problems as they affect the Indian population. The book encourages Indian scholars to pursue "independent study in the affairs of their own people," and it is predicted that the book will lead to "a groundswell of literary works produced by Native American scholars."

In March of 1970 the American Indian Historical Society sponsored the Convocation of American Indian Scholars at Princeton University. Dr. Helen Redbird and I attended the Convocation as American Indians of Cherokee blood from Oregon College of Education. The Society predicts that the Convocation itself will stimulate "new efforts on the part of the Native scholars,

leading to the beginning of an exciting and fascinating body of literature about America's original peoples."

One of the speakers at the Princeton Convocation was N. Scott Momaday, a Kiowa man, whose book, The House Made of Dawn, won the Pulitzer prize for 1969. Momaday is the first and only Native American to win this prize. Mr. Momaday grew up on Indian reservations and is a Professor of English and Comparative Literature at the University of California. His book, The Way to Rainy Mountain followed. Momaday tries to preserve in writing the legends or folk tales of the Navajo, the Kiowa, and other Indian tribes. These legends have been in the oral tradition, handed down from generation to generation by word of mouth. Now the American Indians wish to preserve the legends in writing.

At Princeton, the preservation of the legends was discussed, and young Indian scholars at the Convocation seemed most eager that this be done.

And, if it is to be done, Indian languages will have to be recorded by the elders and linguists. Some of this is in progress. For example, the Navajo language was put into written form in the 1930's, according to William Morgan, Sr., a Navajo man from Chinle, Arizona, who is a linguist. At the Navajo Community College on the Navajo Reservation, the emphasis is on Navajo culture and language. Books are written in Navajo, and one of the courses is Navajo History and Culture. As Mr. Morgan explained, books at first were scarce, and work was begun immediately on myths and legends by older people of the tribe. Tapes are being prepared now and will be transcribed from Navajo to English. They will remain also in the Navajo tongue for Navajo students and others to read who know the language.

Momaday said at Princeton that there is a great body of oral literature among the tribes, and we need to preserve it for its own sake. He warned

that human experience and wisdom from the people may be lost if the language is lost. Momaday thinks that it is important that the Indian be defined in terms of his own tradition. He calls our attention to the wealth in the language and tradition of the American Indian that is truly quite inconceivable and suggests that the instruction of the dominant society be reconstructed to give or to allow an opportunity for an understanding of the Indian tradition and culture. "If the dominant society does this," he said, "it will stand to gain in the venture."

Charles Loloma, Hopi artist, said at the Convocation that the preservation of the language of the American Indian must have immediate attention. He explained that the Indian's ability to act, to pantomime, and to perform in the oral tradition is a great force and power and mentioned that such force in the act of speech is very much alive today though it has not as yet been analyzed. This great American artist lamented that the sun cannot any longer get through to the earth. He called for a new vitality in art among the young Indians, and in speaking of the Indian way, Loloma said that Indians know formal rules; they keep things in balance.

Another speaker, an Indian artist, Fritz Scholder, said that the Indian has a special power in the arts; he has a well developed aesthetic sense, for there is a strong aesthetic tradition among Indian tribes.

In an interview with Myra MacPherson after he had won the Pulitzer Prize, Momaday said that "The Indian is a creative person and expresses his spirit in artistic terms naturally," He added, "They are marvelous artists." Momaday has asked for the retention of the Indian way or the worthwhile part of his traditional world, for in addition to the artistic ability of the Indian, "even more valuable is his attitude, or his way of looking at things." He said, "I think that the Indian really does have a clearer view of the natural

world. He has managed to live on peaceful terms with nature. The rest of the world seems hell bent on destroying the world in which we live."

The complete presentations and record in Indian Voices for the Convocation of American Indian Scholars, of "thought and concerns of American Indian scholars, students, and tribal activists" is to be made available this year by the American Indian Historical Society.

The Congressional Record for July 1970 gives an account of proceedings and debates having to do with a bill for Indian health and education. Senators Montoya of New Mexico, Mondale of Minnesota, Kennedy of Massachusetts, Cranston of California and Harris of Oklahoma spoke at the proceedings. Senator Harris gave some statistics on the plight of the American Indian before he said: "They rank last in all statistics concerning health, education, housing, employment, and income." These were his words:

> There has been a purposeful and deliberate effort on the part of the Federal Government and others in the past to destroy the cultural identity, heritage, and language of American Indians, Aleuts, and Eskimos. Students in Government Indian schools were whipped by school officials if they spoke their own tribal language.
>
> More than half of American Indian young people now attend public schools. Weighted down by years of discrimination and pressures against pride in heritage and background, they are often isolated from the non-Indian students and frequently are found to believe the harmful stereotype images about themselves which many non-Indians hold.

An amendment to the bill was offered totaling almost three million dollars for Indian education, and it included an item for two million "for development of courses in Indian language, history, and culture, and teacher training programs in local Indian culture andvalues" and an "increase in higher education scholarships for Indian young people." Senator Harris said:

> We are making a late start with respect to the American Indian. He has been left behind. He has been the silent segment of the American population, not giving protest to the inaction of our Government with respect to his welfare, but waiting for the day when we would

> recognize him. . . After all, the American Indian is the first American; and in economic opportunity, in educational opportunity, and in health, he is the last American, and he should not be."

Senator Mondale told of the great influx of Indians to urban centers, a very large minority in most of the major cities of the country, and he said, "because of difference in background, in culture, in language, and in skin color, have particular inhibitions against assimilation." He spoke of the Indian's right to be different and of his right to special attention.

Newspapers, such as the Oregonian, are giving attention to the problems of the Indian population. Robert Olmos (August of 1970) in the Sunday Oregonian referred to a report of the National Council on Indian Opportunity to the Vice-President which suggested that the "country's educational system begin immediately to experiment with special programs to improve Indian education," primarily because present methods are failing. It asked for "innovative programs in Indian languages, history and culture and revision of textbooks to make them relevant to an Indian's experience and to eliminate derogatory references to his heritage." The January report to the White House read: "A full generation of Indian adults has been severely damaged by an unresponsive and destructive educational system. At a time when economic survival in society requires increasing comprehension of both general knowledge and technical skills, Indians are lost at the lowest level of achievement of any group within our society. We must not lose this generation of Indian children as well."

Leroy Selam, a full blood Yakima Indian poet, has put together what he has heard from the Indians themselves and what he could remember of their words and thought. Mr. Selam, talented and brilliant, now twenty-eight years old, is one who has experienced first hand much of the damage spoken of here.

Tu-n itchi ewa, in-mi ti-chum-pa?

What is this upon my land?

by Suwaptsa

Was it yesterday . . .
That man reached the moon?
Is it today he stands upon its surface?
You marvel that such a man travels so far, so fast.
If he has travelled far,
Then I have travelled farther . . .
If he has travelled fast,
Then I have travelled faster . . .
For I was born a thousand years ago
Into an unique life-style.
But within half a lifetime
I was flung across the ages
From bows and arrows to atom bombs,
A distance far beyond a flight to the moon.
I was born when people loved all nature
And spoke to it as though it listened.
When I was young,
I remember a clear sky, good to breathe;
When I was young,
I remember an early morning
Watching the sunlight fires
Dancing upon the mountains.
I remember an uncharred earth
And singing a song of thanks
For all this beauty to the creator . . .
Singing so very, very softly.
Suddenly, strangers came,
Then more and more and more.
Like a crushing, rushing wave they came
Filling my country, turning my earth,
Hurling the years aside.
Suddenly, I find myself a young man
In the midst of the twentieth century.
I find myself and my people
Adrift in this new age
But not a part of it,
Engulfed by its rushing tide,
But only as a captive eddy
Going round. . . and around. . . and around. . .

On tiny plots of land
We floated in a kind of unreality
Ashamed of our life-style which was ridiculed,
Unsure of who we were
Or where we were going,
Uncertain of our grip on the present,
Weak in our hope of the future.
Our elders had a glimpse of something better:
We know the stories of our people
As they lived in the old life.
There was dignity and feeling of worth,
There was unspoken confidence
And certain knowledge of the paths
They walked upon.
But they were living on the energy
Of a dying culture,
A culture that slowly lost its forward thrust.
It was the suddenness that hurt.
They did not have time to adjust to the upheaval,
They lost what they had without replacement,
They did not have time to take the 20th century. . .
Eat it little by little and digest it;
It was force-fed from the start.
Their stomachs turned sick and they vomited.
What is it like to be without moorings?
Do you know what it is like to live in surroundings
That are ugly and everywhere you look
There are ugly things . . .
Strange things . . . strange and ugly?
It is depressing,
For man must be surrounded
By the beautiful if his soul is to grow.
What did our elders see in these new surroundings?
Conniving faces, sneering faces, laughing faces. . .
And pitying faces;
There were faces that ridiculed and faces that stole.
It is no wonder they turned away.
Their lands were taken and they were sneered at;
They accepted the treaties and broke no promises.
Still you were not satisfied.
You now want lands they have left.
Do you know what it is like to have feelings . . .
To be taught in your schools
That you are of no value to society . . .
To have people come to help you
But not to work with you, for you have nothing to offer?
Do you know what it is like to have your race
Belittled and made to believe
That you are only a burden to the country?

Maybe we did not have the technology you had
But would you have survived without us?
We knew not your language and were left aside;
No one would wait for us to catch up.
You say we were dumb and could never learn.
What is it like to be without pride . . .
Pride in your family,
Pride and confidence in yourself?
What is it like?
You do not know,
For you have not tasted of its bitterness.
Let me tell you what it is like.
It is like not caring for tomorrow;
What does tomorrow matter.
It is like having a home that looks like a junkyard
Because the beauty in the soul is dead.
Why should the soul express external beauty
When it does not match internally?
It is like getting drunk,
And for a few brief moments
Feeling a sense of importance,
Escaping from ugly reality
And then awaking to a guilt of betrayal.
Alcohol will not fill the emptiness;
It only digs it deeper.
You hold out your hand and you beckon me.
Come over and assimilate, you say.
But how can I? I am naked and ashamed.
How can I come in dignity?
I have no riches. I have no gifts.
You took them all away.
What is there in my culture you value?
My treasures are only memories.
Am I then to come as a beggar
And receive all
From your omnipotent hand?
I must find myself . . . I must wait.
I must find my old treasure.
I must wait until you want something of me,
Until you need something that is me.
Then I can rise and say to my people?
Listen . . . they are calling,
They need me. I must go.
Then I can hold my head high once more
And meet you as an equal.
I will not scorn you of our past long gone;
You will not receive me in pity.
Pity I can do without;
My pride I cannot do without;
I can only come as one sure of his authority,
Certain of his worth . . . master of himself
And leader of his people.

I will not come a cringing object of pity;
I will come with dignity,
Or I will not come at all..

We want first respect for who we are,
People.
We want to succeed on our own.
We cannot succeed on your terms;
We cannot raise ourselves on your norms.
We need equal opportunities for our graduates,
Otherwise our students will lose interest and courage
And will ask, What is the use of education?
Let no one forget:
We are a people with special rights
Guaranteed to us by promises and treaties.
We did not beg for these rights,
We do not thank you that we have them.
We have paid for them.
We have paid with our lives, our dignity and our self respect.
We paid until we became a beaten race,
Poverty stricken and conquered.
There is, however, much we can do?
We can teach our children that when they meet
The must open their hearts and minds,
They must respect each other,
They must remember who they are.

Howard Hass of Granger, Washington and Larry George, a full blood Yakima Indian artist, and others have prepared a television series on the legends of some of the Northwest Indians. One is called "Celilo," and I wish there were time to read it. Celilo was the historical fishing grounds of the Celilo, Yakima, and Warm Springs Indians of Washington and Oregon. Just a few years ago, in order to clear the waters of the Columbia for the building of The Dalles Dam, the Indians had to give up their traditional fishing grounds which were sacred to them and which meant their livelihood. The legend is touchingly read by Larry George, and he concludes the legend in this way:

> Most of the people are gone now. They have moved away. They have taken with them their laughter. They have taken their singing. They have taken their prayers to another place. So, when you pass this way, don't look for me. I am gone. I live only in the memory of a few. To you, I am dead, and gone.

"A selected sample of books by and about American Indians of the Pacific Northwest" (March 1970) is available from the Tacoma, Washington Public Library.

Indian expression is unique. The following, "Red Man, Old Man," is by Ayron Haley, half Cherokee:

Indian, naked from birth,
Stained red from soil:
Take earth's hand and walk with her,
For she is like you.

Native men, wild men, strong men
She gave you passions of
Storms and floods;

She fused you with her
So you were one.

Old men, tamed men, faded men:
Clutch the soil
Blood-running-deep soil
For the land is the bloodstream

As old and fertile as your
Ancestors.

An understanding of the Indian is to be had in his literature, in his poetry, in his legends, in his art and in his music. It can be found in his newspapers, his magazines, his journals. One journal, Amerindian, "seeks to present the Indian people with dignity in the light of their cultural heritage, accomplishments and goals." The rich Indian lore of Alaska is being explored by the Oregon Archaeological Society. The Bureau of Indian Affairs is a rich resource for listings of musical recordings and information on the American Indian. If teachers in the larger cities are to help retain Indians in the schools, they will need to acquaint themselves with the Indian culture and to find instructional materials which are relevant to this population. In Los Angeles alone, there are some 50,000 American Indians in the city.

Songs and legends of the American Indian are in The Indians' Book (Natalie Curtis, recorded in 1907) reissued in paperback by Dover, 1968. Naturegraph Books, Healdsburg, California specializes in Indian history, legends, prophecies and religion. Tom Bahti's Southwestern Indian Tribes (1968, KC Publications, Flagstaff) lists suggested readings on the SW Tribes. Navajo Biographies (1970, Dine, Inc.) is from the Navajo Curriculum Center.

Vine Deloria's book, Custer Died for Your Sins is one of the most talked about books for 1970. The University of Oklahoma Press devotes singular and important effort to the publication of quality works on the American Indian. In 1968 several books on the American Indian emerged from the publishers: The American Indian Today (Edwards and Everett, Inc.), Stan Steiner's The New Indians (Harper and Row), Josephy's The Indian Heritage of America (Knopf), and Farb's Man's Rise to Civilization (Dutton). Deloria is the only Indian writer among them, and Nancy O. Lurie (Saturday Review, October 4, 1969) says that Vine Deloria "must be considered a bona fide modern Indian." She says that if nothing else, "he should shake patronizing public, self-righteous benefactors, and preciously scientific scholars into a realization that the day is past when we can talk or write as if Indians were either illiterate or extinct, no matter how benevolent or objective our intentions."

I want to call your attention lastly to the books of Jack Frederick Kilpatrick, a Cherokee who wrote Run Toward the Nightland Magic of the Oklahoma Cherokees just before his death in 1967. This man is important because he was the second Cherokee to receive a citation from the Cherokee Nation. The first citation went to Sequoyah. These words from a great Cherokee as he honors another great Cherokee are appropriate here today, for Georgia is the ancestral home of the Cherokees. Kilpatrick spoke of what Sequoyah means to the Cherokee people:

> But to fellow Cherokees, the scholar was but a part of the man. They saw, and still see in Sequoyah the flowering in fire of the very spirit of an ancient culture. Balance and synthesis, and the acceptance of the non-material nature of existence lie at the foundation of the Cherokee thought-world. . . One suffers the onslaughts of man and nature with dignity, and enjoys one's triumphs with restraint. The patience of the spider must be learned, and the leap of the panther must be learned. One stands and bends. The gift of life is to be spent, not expended.

Certainly, with renewed interest in the American Indian, our Native Americans, our First Americans, with the Indians themselves coming to the fore of the literary scene, through the great work and the encouragement given by the American Indian Historical Society and others, we can expect to see a great "flowering" period in American Indian literature. My salute to the American Indian is in the form of an impression only:

The American Indian

A rock, a stone, a tree.
He stands motionless
Unhearing, unresponsive, inviolate.
Speak not to the rock,
Speak not to the stone,
Speak not to the tree.
He stands motionless
Unhearing, unresponsive, inviolate.
There is more to tell of him;
Surely there is more to tell.
Speak not to the stone.

Montana Hopkins Rickards

THE NATIVE AMERICAN

The Clearinghouse on Educational Media and Technology at the Institute for Communication Research, Stanford University, Stanford, California (ERIC), lists the following on the Native American. Courtesy of The Indian Historian.

American Indians as Seen by D.H. Lawrence, Coronet Films, Coronet Films, Coronet Building, Chicago, Ill., 60601, available for rental or purchase, 16 mm film.

As Long as the Grass Shall Grow, (Songs and narration of Indian history by Peter La Farge), Folkways-Scholastic Records, 906 Sylvan Avenue, Englewood Cliffs, New Jersey, 07632, record, available for purchase.

Autobiography of an American Indian, (Changes on a Kansas reservation), Pacific Tape Library, 2217 Shattuck Avenue, Berkeley, Calif., 94704, available for purchase, tape.

End of the Trail, (History of the post-Civil War Indian, NBC-TV), Contemporary McGraw-Hill, 330 W. 42nd Street, New York, N.Y., 10036, available for rental or purchase, 16 mm film.

Forgotten Americans, (Indian communities in Los Angeles, Chicago and the Southwest, CBS-TV), Carousel Films, 1501 Broadway, New York, N.Y., 10036, available for purchase, 16 mm film.

Last Menominee, (Problems arising from the termination of reservation rights by the U.S. Government), Indiana University AV Center Film Service, Bloomington, Indiana, 47401, available for rental or purchase, 16 mm film.

Many Trails, Many Drums, (Problems of contemporary Indians), Alden S. Nye, Box 787, Ojai, Ca., available for rental or purchase, 16 mm film.

Mighty Warriors, (Historical battles between Indians and Whites), NET Film Service, Indiana University, Audio Visual Center, Bloomington, Indiana, 47401, 16 mm film, available for rental or purchase.

Navajo--A People Between Two Worlds. Francis R. Line Prod., P.O. Box 328, Capistrano Beach, Calif., available for rental or purchase, 16 mm film.

The Pride and the Shame, (Plight of the reservation Indian, BBC-TV), Peter Robeck and Company, 230 Park Avenue, New York, N.Y., 10017, 16 mm film, available for rental or purchase.

Racism in Civil Court Proceedings and Poverty and Paternalism in Indian Laws, (Bancroft-Duke), Pacific Tape Library, 2217 Shattuck Ave., Berkeley, Calif., 94704, tape, available for purchase.

(The films and tapes should be previewed before using.)

ABORIGINAL TRIBAL GROUPS OF NORTH AMERICA

From Ethnographic Bibliography of North America, 2nd ed., Behavior Science Bibliographies. George Peter Murdock. New Haven: 1953

I. ARTIC COAST

1. Aleut
2. Baffinland Eskimo
3. Caribou Eskimo
4. Copper Eskimo
5. East Greenland Eskimo
6. Iglulik Eskimo
7. Labrador Eskimo
8. Mackenzie Eskimo
9. Netsilik Eskimo
10. North Alaska Eskimo
11. Polar Eskimo
12. South Alaska Eskimo
13. Southampton Eskimo
14. West Alaska Eskimo
15. West Greenland Eskimo
16. Yuit

II. MACKENZIE-YUKON

1. Ahtena
2. Beaver
3. Carrier
4. Chilcotin
5. Chipewyan
6. Coyukon
7. Dogrib
8. Han
9. Hare
10. Ingalik
11. Kaska
12. Kutchin
13. Mountain
14. Nabesna
15. Sarsi
16. Satudene
17. Sekani
18. Slave
19. Tahltan
20. Tanaina
21. Tanana
22. Tsetsaut
23. Tutchone
24. Yellowknife

III. NORTHWEST COAST

1. Bellabella
2. Bellacoola
3. Comox
4. Cowichan
5. Haida
6. Klallam
7. Kwakiutl
8. Nootka
9. Quileute
10. Quinault
11. Snuqualmi
12. Tlingit
13. Tsimshian
14. Twana

IV. OREGON SEABOARD

1. Alsea
2. Chastacosta
3. Chehalis
4. Chinook
5. Coos
6. Hupa
7. Kalapuya
8. Karok
9. Kwalhiokwa
10. Siuslaw
11. Takelma
12. Tillamook
13. Tlatskanai
14. Tolowa
15. Wiyot
16. Yurok

V. CALIFORNIA

1. Achomawi
2. Chimariko
3. Costano
4. Klamath
5. Maidu
6. Miwok
7. Olamentke
8. Pomo
9. Salina
10. Shasta
11. Wailaki

V. CALIFORNIA (cont.)

12. Wappo
13. Wintun
14. Yana
15. Yokuts
16. Yuki

VI. PENINSULA

1. Cahuilla
2. Chumash
3. Cochimi
4. Diegueno
5. Gabrielino
6. Kamia
7. Kawaiisu
8. Luiseno
9. Seri
10. Serrano
11. Tubatulabal
12. Waicuri

VII. BASIN

1. Bannock
2. Gosiute
3. Mono
4. Paiute
5. Panamint
6. Paviotso
7. Shoshoni
8. Ute
9. Washo
10. Wind River

VIII. PLATEAU

1. Cayuse
2. Coeur d'Alene
3. Columbia
4. Flathead
5. Kalispel
6. Klikitat
7. Kutenai
8. Lake
9. Lillooet
10. Molala
11. Nez Perce
12. Nicola
13. Okanagon
14. Sanpoil
15. Shuswap

VIII. PLATEAU (cont.)

16. Spokan
17. Tenino
18. Thompson
19. Umatilla
20. Wallawalla
21. Wishram
22. Yakima

IX. PLAINS

1. Arapaho
2. Arikara
3. Assiniboin
4. Blackfoot
5. Caddo
6. Cheyenne
7. Comanche
8. Crow
9. Gros Ventre
10. Hidatsa
11. Iowa
12. Kansa
13. Kiowa
14. Kiowa Apache
15. Mandan
16. Missouri
17. Omaha
18. Osage
19. Oto
20. Pawnee
21. Ponca
22. Quapaw
23. Santee
24. Teton
25. Wichita
26. Yankton

X. MIDWEST

1. Fox
2. Illinois
3. Kickapoo
4. Menomini
5. Miami
6. Potawatomi
7. Sauk
8. Shawnee
9. Winnebago

XI. EASTERN CANADA

1. Abnaki
2. Algonkin
3. Beothuk
4. Cree
5. Malecite
6. Micmac
7. Montagnais
8. Ojibwa
9. Ottawa

XII. NORTHEAST

1. Conestoga
2. Delaware
3. Erie
4. Huron
5. Iroquois
6. Mahican
7. Massachuset
8. Metoac
9. Mohegan
10. Nanticoke
11. Neutral
12. Pennacook

XIII. SOUTHEAST

1. Acolapissa
2. Alabama
3. Apalachee
4. Biloxi
5. Calusa
6. Catawba
7. Chakchiuma
8. Cherokee
9. Chickasaw
10. Chitimacha
11. Choctaw
12. Creek
13. Casabo
14. Hitchiti
15. Huma
16. Mobile
17. Monacan
18. Mosopelea
19. Natchez
20. Pamlico
21. Powhatan
22. Seminole
23. Timucua
24. Tunica

XIII. SOUTHEAST (cont.)

25. Tuscarora
26. Yamasee
27. Yuchi

XIV. GULF

1. Atakapa
2. Coahuilteco
3. Karankawa
4. Tamaulipeco
5. Tonkawa

XV. SOUTHWEST

1. Acoma
2. Cahita
3. Chinipa
4. Chiricahua
5. Cocopa
6. Concho
7. Coyotero
8. Guasave
9. Halchidhoma
10. Havasupai
11. Hopi
12. Isleta
13. Jemez
14. Jicarilla
15. Jumano
16. Lipan
17. Manso
18. Maricopa
19. Mescalero
20. Mohave
21. Navaho
22. Nevome
23. Opata
24. Papago
25. Pima
26. Piro
27. Queres
28. Tano
29. Taos
30. Tarahumara
31. Tewa
32. Walapai
33. Yavapai
34. Yuma
35. Zuni

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